(10) 12.

A BRIEFE ANSVVER To R. H. His Booke, ENTITLED, *The True Guide*, &c.

Wherein are occasionally declared and proved by Scripture these particular things following:

First, *That the Baptisme of water is a distinct Baptisme from the Baptisme of the Spirit.*
Secondly, *That the Baptisme of Water doth not by Scripture expression signifie the Baptisme of the Spirit.*
Thirdly, *What is signified by the Baptisme of Water.*
Fourthly, *In whom the true Right of Church-power resides, and how typified in the Law.*
Fifthly, *The State of the Church and Ministry in Babylon, typicall and mysticall.*
Sixthly, *In what sense some things related in Scripture are not Scripture, with divers other particulars occasionally spoken of.*

By *R. B.* A well-wisher to the truth, and *R. H.*

Prov. 18. 17. *He that is first in his owne cause seemeth just, but his neighbour commeth and searcheth him.*
Prov. 30. 12, 13, 14. *There is a generation that are pure in their owne eyes, and yet are not washed from their filthinesse.*
Read Ezek. 43. 7, 8, 9, 10, 11.

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[12]

ANSWER

To R. H. His Booke,

ENTITLED

The Two Guifts, &c.

The Epiſtle to the Reader.

ALL men are naturally addicted to take up that Religion for the true Religion, which they find to be received and allowed in that Nation where in they are borne; thoſe that are borne in Turkey take up the Mahumetan Religion, thoſe that are borne in Rome the Popiſh Religion, and yet neither of theſe the true Religion and Worſhip of God; ſo that it plainly appeares, that whole States have been deceived in matter of Religion and Worſhip, and what State can be aſſured, that the Succeſſors have not in many particulars contradicted their Predeceſſors, and both of them cannot be in the right, for the Truth is but one, as God is one; the cauſe of this chiefly is, becauſe men rather take up Religion, then are taken up of it; men commonly take things upon truſt, untried, doing as other of their Neighbours do, even live in men in matters of Religion and Worſhip, more than in God; contrary to that, Matth. 15. 9. Col. 2. 20, 22. moſt men dreame of a worldly Sanctuary ſtill in being, whereas Gods houſe in the time of the Goſpell is Spirituall. The Apoſtacy from the Faith under Antichriſt is a meere Riddle to thouſands, yea, and thouſands that are convinced of that Apoſtacy, confine it to the Popiſh Church, and plead a reſtitution from Luthers time, but point blanke from Queene Elizabeths. And yet we ſee much of that corrected of late; and muſt it needs be, there are no Truths left behind ſtill undiſcovered, Prophecying in Sack-cloath? God is not bound to reſtore all Truth at once, nor to a multitude, but even a few, and they perhaps deſpiſed ones, 1 Cor. 1. 27, 28. even like thoſe Fiſher-men which Chriſt choſe. It is well known the decay of Truth was graduall from the Apoſtles times, as may be ſeene, 2 Thel. 2. 3, 7. and Rev.

8, *and* 9. Chapters. *And the reſtitution is likewiſe graduall, as may appeare,* Revel. 14. *and* 16. Chapters. *Where we may obſerve the* Truths *increaſe, and* Antichriſts *decreaſe by degrees contemporiſing ſo, that the riſe of the one, is the decay of the other; which being well conſidered, may ſerve to convince many of a too common errour amongſt us; for moſt men, yea, even many Profeſſours are reſolved, as by their practice may appeare, to receive nothing for Truth, but that which hath the ſtampe of a State Approbation. Had ſuch Profeſſours lived in the Apoſtles times, the Truth and ſuch would have had little acquaintance, for Chriſt ſaith plainly,* Luke 17.20. The Kingdome of God cometh not with obſervation: *And I ſuppoſe Chriſt will come with as little worldly ſtate and pompe at the reſtoring of the Truth from under Antichriſt, as at the firſt publiſhing of it to the Gentile world:* Matth. 12.19. *But becauſe Chriſt hath none of this forme or beauty among men,* Eſay 55. 1,2,3. *He is deſpiſed, rejected and not eſteemed; the leſſon of bearing the creſſe,* Luke 14.26, 27. *is a hard leſſon, and yet true Diſciples learne it; I will only premiſe two cavets to the Chriſtian Reader, and ſo conclude. The firſt is this, take heed of rejecting* true light, *under a pretence of* reproached new light, *leaſt in ſo doing, thou reject Chriſt. Secondly, take heed of receiving older* new light *from any men whatſoever upon truſt, untryed by the Word and Spirit, leaſt that curſe light upon thee,* Jer. 17. 5. Thus ſaith the Lord, curſed be the man that truſteth in man, and maketh fleſh his arme, *ſuch are ſaid,* to depart from the Lord in their hearts: *If any thing I have written in this enſuing Tract, come in evidence of Truth, receive it, as thoſe* Samaritans, John 4.42. becauſe of Chriſts owne Word, *If any thing I have written, appeare otherwiſe to thee upon tryall, reject it, and ſo will I through Gods grace, any mans Sayings or Writings diſſenting from the Word of Truth: but let thee and I receive and reject in Love, and the God of Peace and Love ſhall be with us, and make us one in Truth alſo in his own time,* Phil. 3.15. Joh. 17.17,19,21.

R. B.

TO ſpeake a word or two, and ſo to let paſſe this Epiſtlers invectives and reproaches, we being frequently uſed to beare them from the Pulpit, can the eaſier beare them from the Preſſe; and we having experience of his fallibility in judgement, ever ſince the Biſhops impoſitions, conceive them to be more prejudiciall to themſelves then to us, they being evident diſcoveries of the bitterneſſe of his ſpirit againſt us that differ in judgement from him; but being ſo void of Truth from Scripture to backe them, we ſhall eſteeme of them but as the Ignis fatuus *of his own braine, for he hath only three quoted Proofes from Scripture, not to make good his reproaches, but to prove two things; namely, that there muſt be Hereſies and falſe Prophets, both which we eaſily grant, having had ſo long experience thereof; for we find that Antichriſtian Spirit to have begun and continued ever ſince the Apoſtles times till this day, and that with no ſmall eſteem in the world: for honour and greatneſſe amongſt men they chiefly hunt after, the Diſciples of Chriſt were infected with it, but durſt not own it before Chriſt,* Mark. 9. 33, 34. *for he expreſly forbids it,* Matth. 20. 25, 26, 27. Luke 22. 25, 26, 27. *This lofty Spirit began in* Diotrephes, 3 John 9. *and ever ſince this Epiſcopall generation have loved and endeavoured to have the preheminence, theſe falſe Prophets are very covetous,* 2 Pet. 2. 3. 2 Cor. 11. 20. *The true ſervants of Chriſt were not ſo,* 2 Cor. 12. 17. *The falſe Prophet, and the Antichriſtian Beaſt aſpire and expire, live and dye together,* 1 Joh. 4. 1, 3. Rev. 20. 10. *They came to ſome height even in the Apoſtles times, for they raigned like Kings, whereas the Apoſtles, the true ſervants of God, were in diſgrace and reproach, they were at peace, while the true ſervants of God were perſecuted,* 1 Cor. 4. 8, 9, 10, 11, 12, 13. *They could ſwallow down impoſitions from men,* Gal. 6. 12. *which the true Servants of Chriſt could not do, and this was becauſe they deſired to make a faire ſhew in the fleſh, and to avoid perſecution, as in the place before quoted appeares, the true ſervants of Chriſt were accuſed of Hereſie,* Acts 24. 14. *yea, accounted Sectaries and ſeditious,* Acts 24. 5. *and under that notion of Sectaries, they were every where ſpoken againſt,* Acts 28. 22. *and were accuſed of, and charged with many things which could not be proved againſt them,* Acts 24. 23. *This I ſay, that even as then, ſo now is it the portion of Gods people. But one thing I note in particular, which is his calum-*

niating the maintainers of free-Grace, as if they were the Abetters of carnall liberty. Truly I cannot see how any that understand the Doctrine of Gods Free-Grace aright, can make such conclusions, except Legalists or carnall Christians; my reason is, because the truest and most active principle of all holinesse in conversation, is the right knowledge and experience of Gods Free-Grace and Love, the which knowledge is no acquired thing, as he conceives, but is the free gift of God, Ephes. 1. 17, 18. *and* Luke 1. 77. *saving knowledge is there said to spring from* the remission of sins, *and so it followes, that saving knowledge is no more acquirable then Salvation it selfe, or remission of sins: And whereas he complaines of thorny objections that indangers the pricking of their fingers, I answer him as Jesus Christ did* Saul, *afterwards called* Paul, It is hard for thee to kicke against the prickes, Acts 9. 5 *so it is hard indeed to resist the Spirit of God, whose comming is said to be in brightnesse and clearnesse of the Truth, to destroy all Antichristian Tenents, though they were esteemed never so Orthodoxe before,* 2 Thes. 2. 8. *The Lord guide both him and me to see the Truth as it is in Jesus, and there to rest, and not as it is in any man or men whatsoever, even as* Saint Paul *counsels,* Be ye followers of me as I am of Christ, Ephes 5. 1.

A Briefe Answer to R. H. his Booke, called, The True Guide.

First he stiles his Booke the *True Guide*, A speech very Emphaticall, and seemes to me a Title too high for any sinfull Creature either to assume to himselfe, or affine to his writings: for never did any one of the Apostles assume it, but it was given only to Jesus Christ, and to the Spirit of Truth. First to Jesus Christ, *Revel.* 1. 9. *The faithfull witnesse*: And take notice of the word *The*, three times in that verse. Also it is given to the Spirit expressly, *Joh.* 16. 13. when he, *The Spirit of Truth is come, he shall guide you into all Truth. John Baptist* indeed was *A burning and shining light, Joh.* 5. 35. but Jesus Christ was *the true light, Joh.* 1. 9. and *The way, The truth, and The life*, *Joh.* 14. 6. But if his Spirit had been infallible, and he had titled his Booke *A True Guide*, in stead of *The True Guide*, then might his Title have proved Orthodoxe (I hope he will suffer his Epistlers termes) which now must remaine Heterodoxe, and must of necessity be degraded.

Further, he saith, *the maketh Christians able to discerne the true way of the Spirit of God, &c.*

By *way of the Spirit*, I suppose *R. H.* chiefly intends the outward way of it, and that especially in the publike Ministery, as may appeare in his third distinction, Pag. 1. and his oft mentioning of it almost in every Page to the end of the Booke, at least it is the chiefe thing in difference betwixt us, and whereupon I shall chiefly insist.

Truly, it is strange to me that *R. H. his Guide* should habilitate

the

the weakeſt Chriſtian to diſcerne the true way of the Spirit of God, about the publike Miniſtry, for that he chiefly drives at, whereas the ſtrongeſt Chriſtians indued with far greater light about this point in controverſie, then ever yet *R. H.* ſaw, are at a ſtand about it, witneſſe the ſtrong Controverſie yet on foot, about that point of Miniſtery and Church-Government, even amongſt them of cleareſt light. Which Controverſie was not in the Primitive times after the giving of the Holy Ghoſt, *Acts* 2. For during the continuance of thoſe neceſſary members of the Church of Chriſt; 1*Cor.* 12. 27. the Apoſtolical Office & Gifts which were infallible, there was no place left for any difference among the Churches in that point, it being a part of the truth of the Goſpell revealed; for if it were not ſo, then by as good reaſon they might queſtion the certainty of the whole Goſpell, as that part of it. Witneſſe likewiſe the ſlow comming in of the Synods Anſwer to the Parliaments Quæries.

It followes, *from all falſe and erroneous wayes.*

Certainly, *R. H.* muſt needs be indued with the gift of diſcerning of Spirits at leaſt, a gift not given to all in the Primitive Churches, 1 *Cor.* 12. 10. *To another the working of miracles, to another Propheſie, to another diſcerning of Spirits*, &c. I wonder that we in this Towne living ſo neare him, have reaped no better fruits of it, having divers times both by word and writing, deſired conference with him [illegible] and could not obtaine it, but were put off with this excuſe, he had a [illegible] head, by reaſon of which his memory was weake. Truly, had not his [illegible] then that he made ſhew of, and ſeemed earneſtly oft times to deſire, he would have dealt with us as brethren, and not have given us the firſt fruits of it in a ſcandalous and lying Pamphlet publiſhed to the world, but would either by word or writing, firſt have taken counſell of the Word and Spirit, in *Matth.* 18. 15. *If thy brother treſpaſſe againſt thee, go tell him his fault betwixt him and thee alone*, &c. which all Chriſtians that underſtand that place (both in Old and New-*England*) confeſſe to be a rule obſervable, not only betwixt particular Brethren, but by Analogie betweene Churches themſelves in caſe of difference. But he leaves not only that way, but alſo the *more excellent* [illegible] *of Love*, as the Apoſtle cals it, 1 *Cor.* 12. 31. *But covet earneſtly the beſt gifts, and yet ſhew I unto you a more excellent way*, compared with 1 *Cor.* 14. 1.

follow.

follow after charity, (which way of love is not only to be sought before, but is indeed more excellent then all Ordinances) and likewise the Prophets and Apostles examples, who never published to the world, the grievances or imperfections of the people of God, 2 *Sam.* 1.20. *Tell it not in Gath, publish it not in the streets of Askelon, &c. Mica.* 1.10. *Declare it not at Gath*, &c. Yet the Apostles in divers of their Epistles, had to do with false Apostles, and with scandalous and false Brethren.

But he knowing no *world*, no *Gath*, not *Askelon* now in being, takes this unbrotherly course to render us, that differ in judgement from him, as odious to the world as he can: therefore we may justly take up *Davids* complaint, *Psal.* 120. throughout the whole Psalme, but had he not wronged the Truth as well as us, it had been much the better, and we had been prevented of making this just vindication.

It followes, *By a lover of the Truth.*

This may be so, if it be understood of that which he judges Truth, but to love Truth is to love God, for God is Truth, and then if he love him that begat, he also loves him that is begotten of him. Also if he be a lover of the Truth indeed, then he loves all Truth as well as any, and that for its owne sake, yea, even those Truths that are against him, as well as those that are for him, and is as willing to know it as was Old *Ely*, 1 *Sam.* 3.17. which made him say to *Samuel*, *what is the thing that the Lord said unto thee, I pray thee hide it not from me, &c.* & to submit to it being known, as he, *v.* 18. *and he said it is the Lord, let him do what seemeth him good*, yea, though it put him upon suffering, *Revel.* 10.10. Thus far the frontispiece.

His *Text* follows, *Rom.* 8.14.

The principall drift of his discourse is about *discerning the true way of the Spirit of God*, especially as it concernes the *publike Ministry*, as is said before. His third distinction in Pag. 1. he divides into two, (*viz.*) first *inward*. Secondly, *outward* and *Ministeriall*, which latter is indeed the sense implyed in his third observation. *Page* 2. Now had he purposed to have been a *True Guide*, he should have shewed himselfe a workeman, as *Paul* counselled *Timothy*, 2 *Tim.* 2.15. by rightly distinguishing between Ministers and Ministries, according to the Word, and not to have begged

the question, as it is plaine he doth, he being either unwilling or unable to play upon that string, but would have us take his word for it, as he doth others. Certaine it is he allowes of more Ministeries then one, for he himselfe preacheth, and we do not question him for it, but we know not of any Office he hath yet, to that his present practice warrants a Ministry without an Office, according to that *Act.* 8.4. *they that were scattered abroad, went every where preaching the Word*, and 1 *Pet.* 4.10. *as every man hath received the gift, even so minister the same one to another, as good Stewards of the manifold Grace of God.* And so farre I hope others may goe as well as he. But this he will say is not the *publike Ministery* he speakes of: but what doth *R. H.* thinke makes a *Ministery publike?* Is it something in and about it called *Jure divino*, or *Jure humano?* If he say the *latter*, then Christs Ministery and *John Baptists* were not *publike*, for they had it not. If he say the *former*, then there be many now in *London* and other places, who have it not in his way, which yet have as good, and better testimony from the Word for theirs, then he hath for his.

In his second observation, he takes a great deale of paines in quoting a multitude of Scriptures, to prove a thing we easily grant, but we have had long experience of being seduced, though not so long experience as he; if the Lord would be pleased to discover it to him.

In his third observation, *Page* 3. he saith, *the most are led by an erroneous spirit*; now if this be true, as certainly it is, and his Church consisting of all men, who are the most, see how he foyles himself, and disgraceth his Church. The true Church-members are all *living stones*, as *Peter* speakes *(in appearance at least)* now if the Church knew of any one defiled person in it, and did not cast him out, it was her great sin, and a means of infecting the whole lump, 1 *Cor.* 5.6. *Your glorying is not good, know you not that a little leaven leaveneth the whole lump?* But he confesseth (and we should beleeve the *True Guide*) *that most are led by an erroneous spirit*, therefore a body desperately corrupt by his own confession.

Further in the same Page, he takes the Apostles weakenesse to serve his turne, never distinguishing betwixt their failings in Doctrine and Practice, and so in stead of being a *True Guide*, may prove a *false* one; especially to weake Christians, for whom it seemes

seemes he chiefly intended his Booke; for they may thinke if the Apostles erred, whom should we beleeve? and so he may bring a blot upon his *True Guide*, and men may say if the Apostles erred, why may not *R. H.* erre also?

But I wish him how ever it fares with his *True Guide*, to take heed least by opening the Prophets and Apostles failings in matters of Practice, to serve his own turne, he make not their Doctrine questionable with his, in which they could not erre as they were Apostles, and moved by the Holy Ghost in execution of their Office. But it followes not, but that another, even a publike Ministery may erre, therfore his whatsoever it be, is as questionable as any other, though he leaves it unquestionable and questions all others, making hue and cry after them under the name of seducers, if they have not his allowance and run not in his streame. But I desire him to shew us by what right others are bound to have his approbation more, then he theirs; unlesse he stand for some mother Church, and would bring other Churches and Assemblies under it whether they will or no; truly, I know of no mother Church but that spoken of by *S. Paul, Gal. 4. 26. Jerusalem which is above, the mother of us all.* Indeed I read of union, *Cant. 6. 9. My Dove, my undefiled is but one, she is the only one of her mother*; but of no subordination of Churches, this opinion he knowes is somewhat Romish. But let him shew us where Christ or his Apostles constituted any one Church over another Church or Churches, from whence a patterne may be taken for any such pre-eminence, and he hath done the worke when he hath also proved his true succession for certainly he must goe that way to worke) and also his infallibility of judgement, as he knows the mother Church of *Rome* is forced to do, like an Ape, imitating the Primitive Church, who alone enjoyed (in the time of the Apostles, those usefull and necessary members of the Christian Churches) the true way of Gospell Churches.

Further, in *Page* 3. he propounds a question, *how the Spirit of Truth may be known from the Spirit of Errour:* his answer is, *Gal. 5. 22. But the fruit of the Spirit is love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, &c.* Here *R. H.* was at a stand, for his old papers did not afford him a particular answer to this quære, therefore he contents himselfe with a generall one, for we know that

he hath been long ſince compiling this model by the helpe of his old notes, which he made uſe of to this purpoſe. And truly, had he well viewed that Text, it is not a very pertinent place to his purpoſe, ſave only in the generall to diſcover *ſeducers* from a *True Guide*, but rather a *falſe* Chriſtian from a *true* one, and alſo is meant properly of a perſecuting, biting, devouring Spirit, *Gal.* 5. 15. *But if ye bite and devoure one another, take heed ye be not conſumed one of another.* Or in plaine tearmes, a *Legaliſt* from a *Spirituall* man, *ver.* 18. *but if ye are led by the Spirit, ye are not under the Law*, a *loving peaceable* man, from a *vain-glorious, envious* man, *ver.* 22, 26. But had he been as well verſed in the Scripture as in his old notes, Saint *John* would have ſufficiently furniſhed him with particulars for that purpoſe, but that he thought it would make againſt him: 1 *John* 4. 2, 3, 4, 5, 6. *Every Spirit that confeſſeth that Jeſus Chriſt is come in the fleſh is of God, and every Spirit that confeſſeth not that Chriſt is come in the fleſh is not of God, and this is that Spirit of Antichriſt whereof you have heard that it ſhould come, and even now already is it in the world*, and ſo *ver* 5. *They are of the world, therefore ſpeak they of the world, and the world heareth them, we are of God, he that knoweth God heareth us, he that is not of God heareth not us, hereby know we the Spirit of Truth, and the Spirit of Error*: but it may be he hath not heard that place ſo expounded, and had he tooke notice alſo of *Eſay* 57. 19. *I create the fruit of the lips, &c.* he ſhould have there read of a *fruit of the lips* as well as of the *fruits of converſation* elſe where, which ſenſe *John* proceeds in, to diſcover ſeducers in the place before quoted. But *R. H.* not being acquainted with it, thought a generall diſcovery might paſſe, but he finds in Scripture that Seducers come in Sheepscloathing, they ſeem to be holy in their converſation, therefore the *fruit of the lips* ſeeme to be the moſt proper diſtinguiſhing character to know them by, for neither he nor I, can tell when we ſee things done agreeable to the Word, that it is a fruit of the Spirit, for all that we can ſee is but a Morall thing: therefore *Paul* when he ſpeakes of the fruits of the fleſh, ſaith, *they are manifeſt*, *Gal.* 5. 19. but he doth not ſay, the *fruits of the Spirit* are manifeſt, *verſe* 22. for they are not ſo eaſily known to us, only the judgement of charity which is ſo much wanting in him towards us, ſhould be in us all towards them whoſe actions are according to the Word.

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In *Page* 4. in his foure laſt lines, in applying his Anſwer to a generall Queſtion there propounded, he mentions Chriſts Anſwer to the Diſciples about their commanding fire to come down from Heaven, &c. Chriſt doth indeed as he ſaith, reject their anſwer, and good reaſon for it, though it was not as he ſaith, altogether contrary to the Word written, for they had *Elias* for their example, to juſtifie their demand, 2 *King.* 1. 10. and ſo they had ſome Scripture to ground their demand upon, but the Diſciples being yet ſomewhat like *R. H.* of a Legall Spirit, thinking the old Legall adminiſtration ſhould continue, and it may be ſtood ſomewhat prejudiced to the New-light, like him. But Jeſus Chriſt whoſe will was to have the glorious Goſpell and new Covenant go forth with new, even Goſpell adminiſtrations like it ſelfe, forbad them their demand with utter diſlike of it, (although it will not ſatisfie many mens ſpirits to this day) and told them that the Son of man came not to deſtroy, but to ſave mens lives.

It followes, *Page* 5: *Therefore* (ſaith he) *if any ſhall perſwade you to ſeparate from the people of God or Ordinances, &c.* Marke how he ſtill goes on in begging of queſtions, if he had proved who were the *people of God*, and which were the *Ordinances of God*, then we ſhould have been better able to juſtifie a ſeparation from him, as he from *Rome*, or to have renounced ſuch ſeparation if unlawfull, yet let him know there is a lawfull ſeparation, as well as unlawfull, as may appeare, *Acts* 19. 9. *When divers were hardened and believed not, but ſpake evill of that way before the multitude, he departed from them, and ſeparated the Diſciples*, ſo 2 *Cor.* 6. 17. *Come out from among them and be ye ſeparate, &c.* Elſe why doth he refuſe to worſhip God as the Papiſts do, but becauſe of their corrupt Doctrine, and humane inventions.

It followes; *Likewiſe if any ſhall perſwade you from the publike Miniſtry, and from the Sacrament.*

Marke ſtill how he beggs queſtions, but let him be plaine, what Miniſtry and Sacraments he meanes, and prove them to be Gods, and done in Gods way, and he ſhall receive an anſwer: for from ſuch as are Gods, and adminiſtred in Gods way, we ſay the ſame as he doth.

Againe, he mentions *praying and giving of thanks.*

I am perſwaded there no true Chriſtian ſo Atheiſticall, but

doth as faithfully, and constantly acknowledge in these duties, as *R. H.*

Next followes his question, *Page* 5. *May I be led with every one that brings Scripture?*

His answer is *No, for none are readier to bring Scripture then seducers*, true, which may be the cause that *R. H.* brings Scriptures so oft, and gives the true sense so seldome.

Next followes his notes of difference, first, *those that are deceivers* (saith he) *will practice many things that they have no rule in Scripture for.*

I answer, it is very true, and this we can make appeare to *R. H.* that he himselfe doth so, for, what warrant out of Scripture hath he for a Church of Christ made up of all the world, as if a worldly Sanctuary were still Gods Ordinance, as if a typicall State were still in being? what Scripture hath he for a worldly worship, and worldly Ministery? for, such as the Church is, such is the Ministery, and worship of it. 1 *John* 4.5. *They are of the world, therefore speake they of the world, and the world heareth them.* Such practices deny Christ to be come in the flesh. 1 *John* 4.3. for he would have all that are borne into the world Sons of God, whether they be new borne or no, whereas the Apostle saith plainly, not by our naturall birth, but by our new birth we become the Sons of God, *Gal.* 3.26. *Ye are all the Sons of God by faith in Christ Jesus.*

But marke his first proofe, for his instance, is, 1 *King.* 13. where the young Prophet following the advice of the old Prophet contrary to the command of God, was slaine. I suppose he here discovers notable ignorance; for the Prophet there doth not go on his message by a Word ordinary and written, but by an immediate Word from God, and should have been taken off not by a mediate word, and pretended, as was that of the old Prophet, nor by Scripture, but by the same immediate Word that set him on worke. Even as *Abraham* had the same immediate Word to stay his hand from killing *Isaac*, that commanded him to do it. Now the Word written, rather warranted the Prophet to eate for his health, and forbad *Abraham* to kill, but they had a word immediately from the same fountaine from whence the Word written first came, which being written, is a record and rule to all the Saints; but it seemes *R. H.* would not have God himselfe, nor the Prophets and

Apostles

Apostles in no case to goe a jot higher then the Word written.

In *Page* 6. He mentions three or foure things negatively; the first is about Childrens Baptisme, and some other things, questioning what we have against them; and because he thinkes nothing can be said against that point, concerning the Baptisme of water, let him take these few things into consideration. First, how he can warrant the baptizing of any with water by vertue of that commission, *Mat.* 28. 19. *Go teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*; because the Apostles themselves that baptized with water before that commission was given, could not baptize with this Baptisme, till they were indued with power from one high, *Luke* 24. 49. *Tarry ye in the City of Jerusalem, till you be indued with power from on high, Acts* 1. 4. *And being assembled together with them, commanded them that they should not depart from Jerusalem, but waite for the promise of the Father, which (saith he) ye have heard of me.*

Secondly, The baptisme of water was ever, both before and after the giving of the Holy Ghost, called, *Johns Baptisme*, *Act.* 1. 22. *Beginning from the baptisme of* John *unto the same day that he was taken up from us, Acts* 18. 25. *This man was instructed in the way of the Lord, and being fervent in the Spirit, he taught diligently the things of the Lord, knowing only the baptisme of John.* And *Act.* 19. 3, 4. *He said unto them, unto what were ye then baptized? they said, unto Johns Baptisme: then said* Paul, *John verily baptized with the baptisme of repentance, &c.*

Thirdly, And no other forme of words were used in that Baptisme, but in the name of the Lord Jesus only, *Acts* 8. 16. *For as yet the Holy Ghost was fallen upon none of them, only they were baptized in the name of the Lord Jesus; Acts* 19. 5. *When they heard this they were baptized in the name of the Lord Jesus.* For the baptisme of the Spirit was by laying one of the Apostles hands, *Acts.* 8. 17. *Then laid they their hands on them, and they received the Holy Ghost.*

Fourthly, The baptisme of the Spirit was not so much as signified by the baptisme with water, as may appeare, *Acts* 19. 2. *And he said unto them, have ye received the Holy Ghost, since ye believed? and they said unto him, we have not so much as heard whether there be any Holy Ghost*; But if the Baptisme of the Spirit had been

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the thing ſignified by the baptiſm with water, the Baptizers would no doubt have ſo inſtructed the parties baptized, or elſe they muſt be concluded to be either negligent or ignorant of their office: But *Paul* did not ſo much as reprove thoſe Baptizers for any ſuch neglect, but by laying on of *Pauls* hands they received the Holy Ghoſt.

May further, This Baptiſme of the Holy Ghoſt was a diſtinct gift of the Spirit, from that which the Apoſtles and all other Beleevers receive by their union with Chriſt, for the Apoſtles had thoſe gifts and graces which were, and ſtill are common to other Beleevers by vertue of their union before this was given; but this which is the *promiſe of the Father*, they had not till Chriſt was aſcended, *Iohn* 7.39. *This he ſpake of the Spirit, which they that beleeve on him ſhould receive, for the Holy Ghoſt was not yet given becauſe that Ieſus was not yet glorified.* *Acts* 1.5. *Ye ſhall be baptized with the Holy Ghoſt not many daies hence.*

Laſtly, S. *Paul* ſaith expreſly it was no part of his commiſſion, 1 *Cor.* 1.15,17. but the Baptiſme of the Spirit, by laying on of hands, was part of the Apoſtles commiſſion, *Mat.* 28.19. compared with *Acts* 8.18. *Mark*, 16.15,16,17.

If any object and ſay, what doth the Baptiſme with water ſignifie then?

I anſwer, it ſignifies our remiſſion of ſins by the death of Chriſt, *Acts* 2.38. *Then ſaid* Peter *repent and be baptized every one of you in the name of Ieſus Chriſt for the remiſſion of ſins*, &c. *Rom.* 6.4. And as for the ſubjects of this Baptiſme of water, I commend to *R. H.* his conſideration, Mr. *Tombes* his Book who is a Presbyterian (as they are called) and hath written largely upon that point, whoſe Book yet remaines unanſwered for any thing I underſtand to the contrary; & when *R. H.* hath anſwered him rightly, he will ſatisfie many Chriſtians who are at a ſtand, and very much troubled about that point, and when he hath poſitively proved his other things he ſpeakes of, and turned his interrogations into poſitive concluſions fully proved, we ſhall then more particularly know what to anſwer to them: In the meane time, we will ſuffer him to make Quarrees, and becauſe he loves quarrees, let him take this one, not what he hath againſt, but what he hath for any of his way, to deſire of the Parliament that which is inconſiſtent to the fundamentall Laws of the Kingdome, did ever any of thoſe whom

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he calls perverſe and obſtinate people deſire ſuch a thing. Let him alſo know, that untill he hath poſitively proved his own practice, he muſt be ſuſpected for a ſeducer, according to his own firſt rule: And marke further, how he ſwerves from his owne firſt rule, for whereas he titles thoſe, deceivers, that will practice that, they have no rule from Scripture for; he finding himſelfe deſtitute of Scripture, runs to the old Popiſh ſhift, and makes Quæries, and ſaith, what have you againſt ſuch and ſuch things, but let him know that God hath Interrogations to ſet againſt his Interrogations, which will overthrow them: *Eſay* 1.12. ſaying, *Who hath required this at your hands:* So that we have enough againſt a thing, when we have nothing for it; for poſitive poſitions and practices muſt have poſitive proofes, for negative poſitions, negative proofes ſuffice; I do not a thing, becauſe I find it not written, ſufficeth. Therefore the Jewes circumciſed Males becauſe there was expreſſe command for it, and not Females becauſe they found it not written, and yet they had no expreſſe command againſt it: So in the Law we read, that the Prieſts were to beare the *Arke* on their ſhoulders, *Num.*4.15. 1 *Chron.*15.2. as was there expreſly commanded, but there was no expreſſe command againſt carrying it on a Cart, only they had learned that of the *Philiſtims*: 1 *Sam.*6. but God made a breach upon them for it, 2 *Sam.*6.8,9. 1 *Chron.*15.13. And ſo they learned to do it afterwards according to the Law of God: 1 *Chron.*15.14,15. *And the children of the Levites bare the* Arke *of God upon their ſhoulders, as* Moſes *commanded according to the Word of the Lord.*

He interrogates yet further, In *Page* 6. ſaying, *what Scripture have any to raile againſt the Parliament?*

Anſw. Truly none that I know of, nor any warrant at all to be unfaithfull toward them in the leaſt, who have been ſo carefull of our peace and ſafety, and ſo faithfull towards us, though ſome would have had it otherwiſe. But *R.H.* would make the world beleeve, that thoſe that differ from his opinions and practices are ſuch, and therefore mentions divers opinions, and among the reſt this Interrogatory, to render them as hatefull to the world as poſſibly he can, as this Interrogatory eſpecially muſt needs do if it were true; but it may be he hath heard ſome that ſtand oppoſite to his opinions, ſpeake fooliſhly that way, though for my part all thoſe

that I am intimate with, ſtand to this day as cordiall and reall for the Parliament as ever, as our neighbours can teſtifie. But contrariwiſe, I have heard of ſome of his opinion that have proved unfaithfull to the Parliament; ſhould I therefore take occaſion to make mention of the actions of ſome few of his opinion to the world, to render all of the ſame opinion odious? yet this is the very drift of his mentioning this thing, as may appeare to them that read his Booke. But it may be he will ſay he doth but interrogate; but he may know well that interrogations are either ſtrong affirmations, or ſtrong negations; and I thinke he will not ſay it is a negation, but ſhould I have begun and done ſuch a thing to publiquely againſt them of his opinion, I ſhould have been thought at leaſt a ſeducer, unjuſtly endeavouring to draw the Parliament and well affected peoples affections from ſuch.

His next things he mentions in the ſame page, are *Magiſtrates, Maſters and Fathers.*

Verily I know none that are accuſed by *R. H.* that take away in the leaſt from Parliament, Maſters or Fathers, what God, nature, and this whole kingdome hath inveſted them with ſeverally from God; but I never yet read in the Goſpell of Chriſt Jeſus, that ever he gave any in the world power over the conſciences of his people in matter of worſhip, 1 *Cor.* 7. 23. *Ye are bought with a price, be not the ſervants of men.* Col. 2. 20. *Why as though living in the world, are ye ſubject to Ordinances; touch not, taſte not, handle not, which all periſh with the uſing after the Commandements and Doctrines of men*: But marke the enmity of this man againſt them hee oppoſes hee would have them thought to bee ſuch as cry downe ſuperiority and inferiority, and yet he knowes well they ſtand for all due ſubjection to *Cæſars*, Maſters, and Fathers, as much as he, if not more: For we conceive all civill ſubjection to be due to ſuch, whether Heathens or Chriſtians; but if he will give to them that which belongs to God, we are not bound to doe ſo too by his example: we acknowledge no power in matter of worſhip above Chriſt Jeſus, who is the only Law-giver to his people, whoſe government differs from *Moſes* government, even as his houſe differs from his, *Heb.* 3. 2, 3, 4, 5, 6. who was faithfull to him that appointed him, as alſo *Moſes* was faithfull in all his houſe: *And Moſes verily was faithfull in all his houſe as a ſervant, but*

Chriſt

Christ as a sonne over his own house, &c. So that the Government of *Moses* house is as unfit for Christs house, as a poore cottage for a Kings house.

Besides *Moses* house, yea, even that whose State being shaddowish, when Christ the body came, the shaddowes must needs fly away, (as *Solomon* saith) then to what purpose serve his proofes from the examples of the Kings of *Judah*, more then of the Priests of *Judah*, for the Government of Christs house; unlesse they are understood spiritually and not according to the Letter: For were not the Kings and Priests of *Judah*, both types of Christ Jesus? Now if he will more argue from the one than from the other, let him shew his grounds from Scripture; if he will argue from both, as he must of necessity if he do from either, then how will he escape the Episcopall order, even the Papall power of *Rome* it self, which they raise up to the foundation of the Aaronical Priesthood.

But it may be *R. H.* is not throughly convinced of the truth, and extent of the typicality of that estate, nor the spirituality of the present Gospell state as the antitype of that: Let him therefore a little consider, first the Land is called holy, *Zach.* 2.12. *The glory of all Lands, Ezek.* 20.6. *Emmanuels Land, Esa.* 8.8. *the typicall rest, Deut.* 12.9, 10. Which when men beleeve, they are said to enter into, not that naturall *Canaan*, but the spirituall rest, *Heb.* 4.3. *For we which have beleeved enter into rest*, &c. Besides, *Jerusalem* when the Jewish state stood, was the chiefest place of Gods worship, unto which all men of that Nation, were bound to resort three times a yeare, according to the Law, *Exod.* 34.23,24. *Thrice in the yeare shall all your men-children appeare before the Lord.* So *Psal.* 122. But now every where, and in every Nation men may worship God, if they worship him in Spirit and truth: *John* 4.20,21,23. *The houre commeth when ye shall neither in this Mountaine, nor in Jerusalem worship the Father, But the houre commeth and now is, when the true worshippers shall worship the Father in Spirit and truth. Acts* 10.35. *In every Nation he that feareth him and worketh righteousnesse, is accepted of him.*

Secondly, The people were separated from other people to God, *Levit* 20.26. *I the Lord am holy, and have severed you from other people that you should be mine*: But where hath God in the Gospell separated any whole Nation or Kingdome as a peculiar people,

but rather chuſeth out to himſelfe a people by the voyce of the Goſpel, not of all Nations, but out of all Nations and tongues, *Rev.5. 9. Thou haſt redeemed us by thy blood out of every kindred, and tongue, and people, and Nation.* And is it not plaine, that the *ſpirituall Iſrael, holy Nation, and peculiar people*, as *Peter* calls them, 1 *Pet.*2. 9. are the true Antitype of that?

Thirdly, The Prieſthood was typicall, as may be ſeene at large, *Heb.*7,8,9. Chapters, what was ſignified by it, and how, and in whom fulfilled.

Laſtly, To go no further, though much more might be ſaid, the Kingdome of *Judah* was typicall to Chriſt according to that, *Gen.*49.10. *The Scepter ſhall not depart from* Judah, *nor a Law-giver from between his feet, till* Shilo *come.* So *Hoſ.* 3, 5. *Afterward the children of Iſrael ſhall returne and ſeeke the Lord their God, and* David *their King, and ſhall feare the Lord and his goodneſſe in the latter daies. Ezek.*37.22,24,25: *And I will make them one Nation, and one King ſhall be King to them all*: ver.24. *And* David *my ſervant ſhall be their King. Amos* 9.11. *In that day I will raiſe up the Tabernacle of* David *that is falne.* So *Eſay* 9.6. *Dan.*7. *Joh.*1.49. *Thou art the King of Iſrael*: So *Luke* 1.32. *Acts* 2.30. and many more places. And which is more, the Law-giving power was ſo appropriated to *Judahs* Tribe, that it was common to none other in the world with him, and obſerve that this Law-giving power (I do not ſay Law-making power for that was wholy delivered to them from God: 1 *Chron.* 28.11. to the end, 2 *Chron.*29.25. 2 *Chron.*31.2,3.) was ſo peculiar to *Judahs* Tribe, that it was not common, no not to the Kings of Iſrael, who were Chriſtian Kings by profeſſion, and lawfull by Gods approbation, 1 *King.* 11. elſe how were any Kings lawfull either in Iſrael or Judah? for God told them expreſly when they deſired a King firſt, that they had caſt him off, that he ſhould not raigne over them: 1 *Sam.*8.5,6 7. But as Gods approbation of it afterwards made that lawfull, ſo alſo this, having alſo Gods approbation before the diviſion; 1 *Kings* 11.31,37,38. *And he ſaid to* Jeroboam, *take thee ten pieces, for thus ſaith the Lord, I will rend the Kingdom out of the hands of* Solomon, *and give ten Tribes unto thee, and if thou harken to what I command thee, and keep my Statutes as* David *my ſervant did, I will be with thee, and build thee a ſure houſe, as I built for* David,

David, *and will give Israel unto thee*. Yet he never approved of their actions about his worship, for that as I said, was peculiar to *Judahs* Tribe, yet, even this priviledge that was in *Judahs* Tribe, was no morall right, but typicall and shadowish only, and so was wholy to vanish away, and cease for ever when Christ came, *Gen.*49.10. *Ezek.* 21. 26, 27. *Thus saith the Lord, remove the Diadem, and take off the Crowne, this shall not be the same, exalt him that is low, and abase him that is high, I will overturne, overturne, overturne it, and it shall be no more untill he come whose right it is, and I will give it him.* Now no Civill Kings of the Nations of this world, were typed out, but Christ Jesus only, from whom it is that all Beleevers in a spirituall respect are equally Kings and Priests. 1 *Pet.*2.5. *Rev.*1, 6. for even as the Land, People and Priesthood were types of a Spirituall, not Civill, Land, People and Priesthood; even so their Kings must also have their Spirituall Antitypes, and so it followes clearly, not Civill but spirituall, even Christ Jesus is the true Antitype shadowed forth, for if it were not so, the very essentiallity of types and figures would be taken away and destroyed; but the Civill power which is from nature, and so Morall and perpetuall, continues still, and subjection to it is expresly commanded in Civill things, *Rom.*13. 1 *Pet.*2.13, 14. whereas subjection to it in matters Spirituall, is as expresly forbidden, *Matth.*20.25, 26, 27, *Luke* 22.25, 26, 27. 1 *Cor.*7.23. *Col.*2, 20, 22. *Mat.*15.9. And this is the true sense of the Gospell in this point, thus clearly distinguishing betwixt the Civill and Spirituall power.

A little further he sets the Scriptures at variance amongst themselves, and so leaves them, never shewing what the spirit of God meanes in those places of *Jude* 3. *Contend earnestly for the faith once given to the Saints*; and *Mat.*11. *The Kingdome of Heaven suffers violence, and the violent take it by force.* But he doth in this case, as some Fishes, who will make the water thick and muddie, that they may the easier get away undiscerned; it may be he counteth all calling into question his wayes to be contention, though it be done lovingly, and his open calumniating others that differ from him, to be no striving nor contention, giving them his charitable brand, a perverse and obstinate people: But if this be his charity, we desire he should keep it to himselfe, and pretend lesse love, and intend more.

In *Page* 7. his second rule to try the spirits, is this: *Those motions or perswasions that are pleasing to the flesh, and take most with naturall men, are not from the spirit of God.* His proofes are, *Gal.* 5. 17. 1 *Cor.* 2. 14. *For the flesh lusteth against the spirit, and the spirit against the flesh,* &c. Whereto I answer; Our wayes cannot please naturall men; for we declare to them, that untill they be borne againe, and beleeve in Christ, they are carnall still, *Rom.* 8. 9. *If any man have not the spirit of God, he is none of his.* And so being not beleevers, they cannot be true Church-members. But they admit all without exception, and is not that pleasing to flesh and bloud to have their carnall wayes, and yet be counted Gods children too, as is plaine by their communicating with them in their Church-privileges? But let *R. H.* goe about to unchurch them, and take away that Religion that they seeme to have from them, and then he shall see plainly whether it will displease flesh and bloud, or no.

It followes, *page* 7. *What profit is it that we keep his Ordinances?*

Verily if *R. H.* have repented of any service performed by him to God, that was not Gods, he hath done well, and I hope he will say the same by us doing the like; but if he meanes it of that service that indeed is Gods, I know none that repents of any service performed to God, unlesse it be of their wants and weaknesses in their performances &c.

It followes *page* 8. where he quotes a place out of *Matth.* 24. 26. and once before *Pag.* 2. but his Reader may go seeke the true sense, the words are these, *Wherefore if they shall say to you he is in the desert, go not forth: behold he is in the secret chambers, beleeve it not,* &c. But what doth he thinke, is meant by the *desert*? where is it thinks he? Is it some wildernesse naturall where wild Beasts inhabite? this is indeed a naturall construction; or is it Spirituall? which verily is more likely, according to that, *Rev* 12. whither the woman fled for succour, and was preserved there rather by Gods providence, than by vertue of any true outward Church-Office and Ordinance. For the outward Court was given to the Gentiles, *Rev.* 11. 2. and the true visible Ministry by Office was departed, and an earthly one succeeded all that time of the forty two moneths, *Revel.* 9. 1. *I saw a Star fall from heaven to the earth,*

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and to him was given the key of the bottomlesse pit. And in *Rev.* 11. 2. it is said, *the outward Court was given to the Gentiles*, and this is that departing foretold by the Apostle *Paul*, 2 Thes. 2. 3. *That day shall not come except there come a falling away first, and that man of sinne be revealed*, see Acts 20. 29. *After my departing shall grievous Wolves enter in among you not sparing the flocke.* And by our Saviour, *Mat.* 24. 24, 25, 26. *For there shall arise false Christs and false Prophets*, &c. *Luke* 17. 21, 22, 23. So that the Saints being in their spirituall Babylonish captivity, no marvell that their state was so confused; For as in Babylon of old there was confusion of tongues, *Gen.* 11. 4, 7, 9. and from that confusion Babell tooke its name, *verse* 9. so in this spirituall Babylon the Church of God came into confusion loosing that Apostolicall and first order of the Gospell: yea, and take notice that that gift of tongues was one of those gifts, *Mark* 16. that in spirituall Babylon was againe confounded; (yet some enjoyment of God was even there to the Saints, though not according to the former way: But even as Israell of old was extraordinarily nourished in their captivity in heathen Babylon, *Zach.* 4. 11, 12, 13, 14. (so in mysticall Babylon, as hereafter shall appeare) *Then I said unto him, what are those two Olive Trees upon the right side of the Candlesticke, and upon the left side thereof; and what are those two Olive branches, which through the two golden pipes empty the golden oyle out of themselves, and he said these are the two anointed ones, that stand by the Lord of the whole earth.* (There is mention made but of one Candlesticke, because their Church was National) they were extraordinarily preserved, for the pipes emptied the golden oyle out of themselves, they could not be provided for in the ordinary way, as that place before quoted proves, and may further appeare by the reinvesting againe of the Priests after their Captivity, *Ezra.* 6. 20. *For the Priests and Levites were purified together, all of them were pure:* compared with *Zach.* 3. all along that Chapter; for what needed a restoring where was no losse.

Moreover, after some degree of restoring, some difference about the Priests Office could not be decided, till a Priest arose with *Urim* and *Thummim*, infallibly to determine it, *Ezra.* 2. 62, 63. *Nehem.* 7. 64, 65. *The Tirshatha said unto them, that they should not eate of the most holy things, till there stood up a Priest with Urim*

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and Thummim. Even so I say, in this mysticall *Babylon*, the two Candlesticks (called two, because the estate under the Gospell is Congregationall) were likewise extraordinarily nourished: *Rev.* 11.3,4. *I will give power to my two witnesses, and they shall Prophesy a thousand two hundred and threescore daies in sacke-cloath*: These are *the two Olive Trees, and the two Candlesticks standing before the God of the earth*. Yet also some communion among themselves there was, it may be somewhat like that, *Mal.* 3.16. For else how could the enemies find them out to persecute them? yet a perpetuall visibility of a Church in that estate, all the Reformed Divines are contrary to; as Mr *Saltmarsh* declares in his *Divine Right of Presbytery*, Pag. 2. And it is lesse probable that they should have a visible Ministry, than a visible Church, the Scriptures being so plaine against that of the Ministry, but rather for that of the Church (and it is well known, a Church may subsist, at least for some time without Officers, though not so well) which induces me to thinke that those Divines before spoken of, do understand that visibility of Church they speake of, chiefly of a visibility by true Officers and Ordinances, and my reason is, because I find two Candlesticks, *Rev.* 11. 3, 4. (and no stars but earthly ones) all the time of Antichrists raigne, Propheeying, although it was in Sacke-cloath. Some light they had, as I said before, whereby they lived by faith, according to that *Hab.* 2. 4. *The just shall live by faith, &c.* And witnessed to the truth against Antichrist: Now the visibility of the Church taken in this latter sense, I conceive to be neither in the desart, nor in the secret chamber (that is, the most retired assemblings of the Saints) for in neither of these is Christ enjoyed, but when the Lord Jesus shall repaire these losses, it shall be like that lightening from East to West, which shall be obvious to all his people, and put an end to these Ordinance Controversies.

It followes, In the same Page he quotes *Rom.* 16.17. *Marke them which cause divisions, and offences contrary to the Doctrine which you have learned, and avoid them*: This is very good counsell indeed, when it is rightly understood, but the Papists bring this place against the Protestants, and the Protestants against the Papists; the Bishops bring it against the Non-conformists, and they against them; and *R. H.* he brings it against his opposites, and they against

against him. But the question is, how shall we know when it is rightly brought? I answer; when the Church of God is restored againe from under Antichrist to that Primitive purity, and first patterne of Truth, and he that maketh use of this Scripture, is in a Church way, answering that patterne, and is infallibly assured of it; then he may infallibly make use of this place, and declare who they are that make divisions: and this sense the latter part of the words include; for he adds, *Marke them that cause divisions, contrary to the Doctrine that ye have learned*, that is, *of the Apostles*, and not any other Doctrine whatsoever, 2 *Tim.* 2. 2. *The things which thou hast heard of me, commit to faithfull men, that they may be able to teach others.* Now if *R. H.* meanes them that cause divisions from the first patterne of Truth, we agree with him that such are diligently to be marked: But he doth not declare and prove from what Church it is meant, that this division is to be understood of, whether Nationall, or Congregationall, Primitive, or since the Apostacy under Antichrist, and so he contends to no purpose.

It followes, *Acts* 7. 37. and *Marke* 3. 28. *All sins and blasphemies shall be forgiven to the Sons of men, but he that sins against the Holy Ghost shall never be forgiven.*

This is good counsell because it comes from Christ; but who are the subjects this principally lookes upon we shall see anon: For most plaine it is, that it was directed to the Scribes and Pharisees that *adulterous generation*, *Mat.* 12. 39. that could dance after no Musicke but their owne pipes, *Mat.* 11. 16, 17. that could learne no truths, but such as were brought to them in their owne way, who being affraid that Jesus Christ was come to overthrow their Church Constitutions and Traditions, and all their false waies, made Christ as odious as they could to all the Jewes by their invectives (as *R. H.* endeavours to do us to the world) declaring that he was *a glutton, a drunkard, a friend of wicked men*, *Mat.* 11. 19. yea, *a conjurer*, which occasioned this speech of our Saviour, which he quotes. Now these men being so bewitched to their humane inventions and Constitutions, would say any thing against Christ to make their owne cause seem good: Now whether we or our opposites, oppose Christ most in matter of humane Constitutions and Inventions in Gods Worship, we leave to all Christians to

judge, and so consequently, whom that speech of our Saviour most concernes.

Next follow two Objections, *Page 8.*

The first is this. *1 Thes.* 5. 21. *Try all things and keep that which is good.* But if the Reader marke his answer, he shall find that he scarce gives leave to try any thing, for feare there should be evill in it; would he not have us try appearances of evill, whether they are so or no? Would he have us take all upon trust that comes from them? Truly, I do not read that *Paul* made, *1 Thes.* 5. 21. *Try all things and keep that which is good*, the Objection, and *men*, *abstaine from all appearance of evill*, the answer to the Objection, that is *R. H.* his addition to the Scripture, to darken the sense of it. But the Apostles mind is, as I conceive, to teach us, to take nothing upon trust untried, and being tried and found good, to keep it, and being found to be evill, to avoid it wholly in all its degrees, even to the very appearance of evill.

The second Objection is this: *But they teach many sweet Truths.* He answers, *therein lies the more danger.* Truly, I conceive the danger lies not in teaching sweet Truths, much lesse in teaching many sweet Truths; but the danger lies in this, when men make not use of that duty and Christian Liberty they have from the Word of Truth, to try all things, they heare, whatsoever, or by whomsoever, whether they are Truths or not. Which duty and Liberty is so much infringed by him in this his answer, as may appeare in the amplification of his answer, *Page 9.* by a fabulous similitude, as if he meant to drive men wholly from triall.

The next Objection, *Page 9.* which being large, I referre to his Booke, where he saith, *That we say the way to have their eyes opened, is to forsake their Antichristian Ministers.*

Answ. This we deny, and say quite contrary, the way to forsake Antichristian Ministers, is to have mens eyes first opened by Jesus Christ; and whereas he saith in the words following, that *his opposites would have them come and joyne with them in their meetings*: This is his slander, who is so jealous of all mens waies but his owne, that he is unwilling to make a sound triall, either of other mens waies, or his owne, but takes things at the first hand, in obedience to others, and to uphold his owne, and so his positions being still begged and not proved, he builds without a foundation.

The similitude he alludes to, of *Eves eating the forbidden fruit*, will not serve his turne, for that was proved infallibly to be forbidden fruit, but he takes for granted, and hath not yet proved the things he so reproaches to be forbidden fruit: therefore his answer is of no force, but must needs remaine the conceit of his own braine and mis-applied.

It followes, *Page* 10. where he brings in *the Pharisees accusing Christs Disciples of ignorance, John* 7.49. *yet boasting themselves of their own light.*

Answ. I have declared a little before, who are most sicke of the Pharisees disease, and truely, this mentioned here by him, is another Symptome of their infection; for they were better versed in the Lawes and Traditions of their Fathers, than in the Lawes of Christ, and so accused Christs Disciples of ignorance, so that I grant it to be as he saith, of the Pharisees, and it is a very Epidemicall disease amongst all of that kindred: but no art to the triall of his application, to see if it doth not touch himselfe most. Did he when he writ and composed his calumniating Book, thinke with himselfe that he knew nothing? If so, I wonder how he durst venture to put it forth, so to publish his ignorance to the world? Also, if he were free from all boasting of his knowledge, what was it that made him to dignifie his Booke with such a high title as, *The True Guide*? this I commit to any reasonable mans consideration, whether he thought he *knew nothing*, and was freed from boasting, according to his quoted place, 2 *Cor.* 8. 2. When he wrote and published his Book with so high a Title, and according to his other quoted place, 2 *Cor.* 10. 18. *He that commendeth himselfe is not approved, but he whom the Lord commendeth.*

But Saint *Paul* answers him fully, 1 *Cor.* 2. 8. with *Acts* 9. 5. They that know Christ will not persecute and crucifie Christ in himselfe, nor in his members.

The next Objection he seems to answer is, *Page* 10. Object. *But I cannot answer their arguments, they are so deep, must not I then be faine to yeeld unto them.*

He answers, *by no meanes, &c.* See how resolute this man is, the deepest arguments cannot move him; but marke his proofe, *Mat.* 24. 26. A third time abused, for this absence of Christ here spoken of, is a like absence from all men upon earth, and so from

R. H. as well as from others, whether it be understood of his personall absence, or of the absence of him in the externall and powerfull administrations of his Kingdom, in both these senses the Scripture speakes of his absence. For that of his person, see *Acts* 1. 11. *This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him goe into heaven.* For that of the administrations of his Kingdome, in the gifts of the Spirit, see *Mat.* 16. 28. *Marke* 9. 1. *There be some standing here which shall not taste of death, till they have seene the Son of man comming in his Kingdome*: which absence was supplied and enjoyed in the gifts of the Spirit, as I have declared before at large; as also, how this enjoyment was againe lost under Antichrist. Now he must of necessity understand that absence of Christ in one of these two senses, for it cannot be understood of an inward and spirituall absence, for that enjoyment that flowes from union is perpetuall; *Rom.* 8. 11. *But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall quicken your mortall bodies by his Spirit that dwells in you.* So 1 *Joh.* 3. 9. *Whosoever is borne of God doth not commit sin, for his seed remaineth in him, &c.* These things being premised, it followes clearly that we are forbidden to goe after *R. H.* into the desert to seeke Christ, or after others into the secret Chambers, he being alike absent from all, untill that in *Mat.* 24. 27, 28. be fulfilled, *For as the lightning commeth out of the East, and shineth into the West, so shall the comming of the Son of man be, &c.* These things I thought good to adde to that spoken of before, to make the matter more plaine.

It followes, he saith, *The Spirit of God bids remember how thou hast received, and heard, and hold fast and repent*: *Rev.* 3. 3. Very good counsell to him and us, and it is very well backed with two other proofes, 2 *Tim.* 1. 13. *Hold fast the forme of sound words*, *Gal.* 1. 8, 9. *Though we or an Angell from heaven preach any other Gospell to you then this, let him be accursed.* Where we finde, that no Assemblies or Churches in the world must be our rule, but only the true patterne of wholsome words; here *R. H.* seemes as if he would keepe to the patterne, and if it were so, why is he so angry with us for so doing? We dare not do any thing without Scripture as he doth, as we have already declared, and shall further appeare.

peare in the matter following: And whereas he mentions *Thiatirahs* Propheteſſe that came with her deep learning, I underſtand that to be ſo, becauſe ſhe ſpake not as *the Oracles of God*, 1 *Pet.*4. 11. *But with the enticing words of mans wiſdome*: 1 *Cor.*2. And where hath *R. H.* had either by word or writing, ſuch from his oppoſites, except a paſſage or two in this our anſwer, to pay him in his owne Coyne, for we have had ſuch from his Epiſtle, as *Orthodox*, *Heterodoxe*, *Enthuſiaſmes*, *Ignis fatuus*, *Antidime*, *Enchiridion*. If he call this deepe learning, we agree with him; but if he meane by deep learning, that which is allowed of God, 1 *Cor.*2.10. & ſuch as our arguments to him have hitherto beene, and ſtill do conſiſt of, then it is no marveile he cannot anſwer them, for God ſaith expreſly, that ſuch as are reſolved and ſetled in their formall waies, ſetting up that Idoll in their hearts, they ſhall not have the Truth diſcovered to them, but he will in judgement being enquired of, ſuffer the Word to ſound after the ſenſe of their old formes, and falſe wayes, *Ezek.*14.4. *Thus ſaith the Lord God, every man of the houſe of Iſrael, that ſetteth up his Idols in his heart, and putteth the ſtumbling blocke of his iniquity before his face, and commeth to the Prophet to enquire of him concerning me, I the Lord will anſwer him according to the multitude of his Idols.* But truly, his learning in his Booke is ſhallow enough, for it hath no ground or foundation whereon to build that he chiefly aimes at, and what that is, I have declared already.

In *Page* 11. I find a pretended anſwer, to a pretended allegation, which he there ſaith he met with, how true I know not, it is this; *They perſwade people, that the Word delivered in private, and by private men of their way, is more ſweet, and they can profit more by it, than by that which is taught in the publike Miniſtry.*

To which he gives a twofold anſwer: firſt, he makes that had in a private way, to be *ſtolne waters*, *Pro.*9.17. and *forbidden fruit*, *Gen.*2.9,16,17. *Chap.*3.6. Whereto I anſwer; firſt, if ours be *ſtolne waters*, ſo is his, for he preaches in private (take private in his own ſenſe) as I have declared before, and I wonder how he dares to trade in *ſtolne waters*, and to eate *forbidden fruit*, unleſſe it be lawfull for him only ſo to preach, and not for others.

But ſecondly, though he hath overthrowne his own practice, he hath not yet proved our practice to be either *ſtolne waters*, or

forbidden fruit, as I have declared already upon another the like occasion, whereto I referre.

And whereas in *Page* 11. he is large in his amplification of this to upbraid others, the matter there being convertible, it fits *R. H.* himselfe, as much as it can do us, unlesse he thinkes that we are only bound to have and shew love towards him, and he quite contrary towards us; verily in this, he deales just like the Pharisees, *Mat.* 23. require much from others, but performe little themselves. So he would have all our words and waies towards him, paved with butter and hony, though his words and waies, be with gall and wormewood towards us, as by and by shall appeare.

His next allegation he comes to answer, is in the same *Pag.* 11. and it is this, *They would perswade people, that we are not able to maintaine what we teach or hold, for they have offered to reason with our Ministers, or private men, but they cannot get us to it,* (this he knows for the most part to be true) but he answers, *some of you have been reasoned with, and confuted too, though you will not acknowledge it; but if any have refused, it is not because we cannot maintaine the Truth we hold, but because you are a perverse people, that will not yeeld to the true meaning of the Spirit of God in the Scriptures, but will make all Scriptures to speake what they would have them speake, to maintaine what they hold and practice.*

I answer; first, he acknowledges in part, our readinesse to reason with them, and their unwillingnesse to reason with us: But whereas he saith further, that we have been reasoned with, and confuted too, he should have done well to have declared in what particulars, the time when, and the place where, and in the meane time we must taxe him for an untruth.

It follows, *Page* 12. where he saith, *Because you are a perverse people, and perverse and obstinate in an erroneous way, such as will heare no reason.*

Answ. In *Pag* 11. in the last amplification, he censures the censorious, that they do not indeed profit by the Word, because they grow not in charity; and so by his owne Doctrine he profits not by the Word in their Assemblies, because he is not charitable, but very censorious, doing that which the Word plainly forbids, *Mat.* 7. 1, 2, 3. *Judge not that ye be not judged, for with what judgement ye judge, ye shall be judged, and with what measure you mete, it*

shall

shall be measured to you againe; And why beholdest thou the moate that is in thy brothers eye, but considerest not the beame that is in thine owne eye, &c. Rom. 14. 4. *Who art thou that judgest another mans servant, to his own master he stands or falleth.* Christ Jesus is our master to whom we stand or fall, therefore let not *R. H.* be so proud, as to get into our Masters Chaire, for he will question him for so doing, *Rom.* 14. 10. *Why dost thou judge thy brother, or why dost thou set at naught thy brother, we shall all appear before the judgment seat of Christ:* If *R. H.* had censured us to be false worshippers, in relation to some outward false worship, it might have argued rather weaknesse than wickednesse in us, and so some place left for charity, that we might have been Christians still: But he hath point blanke made us Hereticks (according to the common and known distinction of Heresie that obstinacy joyned with error is Heresie) yea a little more vile too, even brutish, such as will heare no reason, and yet for all this, he would be thought to be humble, and charitable.

Further saith he, *You are a perverse people, that will not yeeld to the true meaning of the Spirit of God in the Scriptures, but will make all Scriptures speake what they would have them speake, &c.*

Answ. Truly, we do no more feare his false censures here, than his false English; but the truth is, that he takes for granted, that only to be the true meaning of the Spirit of God in the Scripture, which he yeelds to: And all that differ from him, to be a perverse people, so that many thousands who are as really godly as ever was *R: H.* come under this censure, and are by him made Hereticks: But if it be so, that he himselfe useth to make all Scriptures speake what he would have them speake: let him not conclude others do so because he doth so, but let him remember his owne lesson, and learne it, *Page* 11. he saith there, *They that profit by the Word, are more humble and low in their owne eyes, and thinke every Christ i'm better then themselves: Phil.* 2. 3. *and that others know more of God then they do,* as *Elihu, Job* 32. 6. *Who saith I am young and ye are old, wherefore I was affraid, and durst not shew you mine opinion.* But seeing *R. H.* hath first spoken and published his opinion, and that in a rigid and censorious way, I am induced to take *Elihu's* further counsell, *verse* 9. 10. where he saith, *Great men are not always wise, neither do the aged understand judgement, therefore I said*

hearken

hearken to me, I will also shew you my opinion. And so may I to *R.H.* though he be somewhat more aged then I, declare my opinion, for possibly *R.H.* may erre, he is not a man infallible, he may pervert the Scriptures as well as another man, and so be liable to tryall, unlesse it be lawfull for him to Stigmatize others without controule.

A little further, in *Page* 12. he saith, *Some of them have denyed the truth of some Scriptures.*

Answ. This one expression, the truth of some Scriptures plainly declares who he meanes, as shall by and by appeare; and verily, had he been charitable and not malicious, he would not have mentioned this about the Scriptures, it being openly among all our opposites, (at that meeting where the difference about some Scriptures arose) agreed upon, as all can witnesse that were then present, and this it was, it was about *Jobs* three friends that came to visit him, and I then spake to this effect, that though the speech of *Jobs* three friends was in the Scripture, and was a true relation of it, and so in that sense is Scripture, ye it is not positively the truth and mind of God, as it came from them in relation to God & *Job*, and so in this latter sense, it is not the Scripture, Word or Truth of God. my reasons are not only because *Job* disclaimes their speeches, but even God himselfe, *Job.42.7,8. Saying, ye have not spoken of me the thing that is right.* Now if it be not right, it is falshood, and so none of Gods Truth, but only in the sense afore said, that is to say, a true relation.

Object. *But you are not the parties meant in the True Guide.*

Answ. Truly, I wonder how he dares in the least to deny it, the things being so plainly spoken, which for the greatest part have passed betwixt us in this place, from *Page* 11. *the foure last lines, and almost halfe way in Page* 12. but especially this, about denying the truth of some Scriptures: I heare indeed, a rumour of some men in the world that deny the Scriptures, but they deny all alike, and not some only, and so cannot be the parties here intended, for those intended here deny but some only. Besides, I sent him word by a friend of his, that if we were none of them he aimed at in his Booke, if he would but cleare us by declaring who they were, it might give satisfaction to us, but we have no answer to this day, therefore it is plaine to me and others, that all his faire glosses,

and

and guilded shewes to the contrary, were but figg leaves to delude us, that he might render us odious unobserved, and this his cunning evasion, is but a new tricke of the old Serpent, to deceive us by faire words and foule deeds: but let him read that place, *Rev.* 9. 7, 8 and consider it well, those *Locusts* there spoken of, are said to have *faces as the faces of men*, reasonable and modest in their words and outward appearance, but they had *teeth like Lyons* to bite withall: And I am perswaded that the new persecution of the Saints that is to come by the old formall Professours, shall be most bitter, for who were greater enemies and persecutors of Christ and his Disciples, then those formall Professors the Pharisees, who were the strictest in the Jewish Religion, *Acts* 26. 4, 5. even as those who were formerly called Puritans in the Protestant Religion: Yet I speake not this of all that are our opposites in judgement, for I put a wide difference betwixt those whom God hath endewed with the Spirit of brotherly love and concord, and those who remaine still bewitched with the Antichristian spirit of persecution.

But it may be *R. H.* will say, you plead for Christian Liberty, and will not suffer us to enjoy ours.

Answ. If *R. H.* say, his Christian liberty consists in persecuting his brethren, who are as deare to Christ as himselfe, I utterly deny such Christian liberty both in judgement and practice, and desire him to cleare and prove that to be lawfull which he hath done already; namely, to publish the grievances and differences among the Saints to the world, contrary to that of *David*, 2 *Sam.* 1. 20. except he thinke that God as little regards the credit of his people as he, or lesse now then in the time of the Law: Certaine it is, that God will have a time to vindicate his peoples reproach, *Zeph.* 3. 19. *Behold saith the Lord, at that time I will undoe all that afflict thee, &c. And I will get them praise and fame in every Land where they have been put to shame:* and *ver.* 20. *I will make you a name and a praise among all people of the earth, when I turne backe your captivity, &c.* Truly, Gods people are yet in their Spirituall captivity, reproached not only from the world, but even of them who thinke themselves no small Christians. And because *R. H.* cites *Doctor Sibbs* on the *Canticles*, I also desire him and others to read his notes upon those words, *Cant.* 5. 7, *Page* 298. who in those times he lived in, was not altogether unsensible of the re-

proaches Gods people found then, even as we find now abundantly, as if that Prophesie in *Cant.* 5. 7. were now fulfilling. I will deliver it in his own words at large: *It should teach us*, saith he, *not to thinke the worse of any for the differences of the times; the watchmen* (that is, *the Ministers*, as he interprets it) *here take away the vaile of the Church, and her forwardnesse is disgraced by them.* And is it not so now? are not our waies accounted mad zeale & whimseys, and doth not *R. H.* call it new light? dealing with us as those did with Saint *Paul*, *Acts* 17. 19, 20. *May we know what this new Doctrine whereof thou speakest is? for thou bringest certaine strange things to our eares.*

Doctor *Sibbs* saith further, *Take heed therefore we entertaine not rash conceits of others upon the entertainment they find abroad in the world, or even among those that have a standing in the Church, for so we shall condemne Christ himselfe*, saith he, *how was he judged of the Priests, Scribes and Pharisees in his time?* and this hath been the lot of the Church in all ages, the true members thereof were called Hereticks and Schismaticks; and is it not a matter of great zeale at this day, for many Ministers to raile at Gods people, and call them *Antinomians*, *Anabaptists*, *Separatists*, &c. and such reproachfull tearmes to render them odious? Therefore saith Doctor *Sibbs* further, *It is the poysonfull pride of mans heart, when it cannot raise it selfe by its own worth, it will endeavour to raise it selfe by the ruine of others credit, through lying slanders.* The Devill was first a slanderer, and lyer, and then a murtherer; he cannot murther, except he slander first, even as those that kill a Dogge, make the world beleeve that he was mad first, so they alwaies take away the credit of the faithfull in the world, and then persecute them, and so those watchmen that should encourage the godly, they smite and wound them. To conclude, were it not for the just vindication of the Truth of our selves and others, I would never have put Pen to Paper, but he hath compelled me, as *Paul* was in a like case by the *Corinthians*, to his just vindication, 2 *Cor.* 12. 11. saith he, *I am become a foole in glorying, ye have compelled me, for I ought to have been commended of you*: And so St. *Paul* was faine to goe contrary to *Solomons* counsell, *Pro.* 27. 2. and praise himselfe, to vindicate both the Truth and himselfe.

A little further in *Pag.* 22. he saith, *They much desire and pray for our returne.*

Answ.

Anſw. I beleeve his deſires and prayers are rather that we ſhould returne to them and their wales, then to Chriſt; but certaine it is, if he do pray for us, either his praying for us will make him ceaſe perſecuting of us, or his perſecuting will make him ceaſe praying for us.

He ſaith, *We further object, and bring many Scriptures to perſwade people to ſtand faſt in the Truth they have been taught, but they have not been taught the Truth, but have been taught a falſe and blind way by your Miniſters.*

He anſwers, *It is a very falſe and ſcandalous imputation caſt upon the faithfull Miniſters of Jeſus Chriſt, for have they not taught us Jeſus Chriſt, that we are freely juſtified and ſaved by him alone.*

I anſwer here, firſt *R. H.* labours to vindicate his faithfull Miniſters about their Doctrine; It is very well I ſay, if they do teach free Juſtification and Salvation by Chriſt alone: I can remember the time, ſince it was a rare thing to heare free-grace preached, eſpecially in the practicall part of Divinity. I my ſelfe have heard delivered in *London* not long ſince at a Faſt, that true repentance and humiliation, was able to remove Gods judgements, which if it be ſo, I marvell to what purpoſe Chriſt ſerves for? and one even of *R. H.* his intimate companions, is not very well inſtructed in that point, for I have heard him ſay divers times not long ſince, that the more good workes he did, the greater glory he ſhould have at laſt in Heaven, ſo laying the height of his glory on the foundation of his good workes, building this Babell on *Nehe.* 13.14. ſo that he may thank his good workes at leaſt, for the height of his glory. But I would deſire them to ſhew me what meaſure of glory is given freely, without any reſpect to workes, and what glory is intailed to workes? But ſuppoſe it be granted they teach Jeſus Chriſt more purely than formerly, yet I have obſerved, that the men that were as he Goats, in the Doctrine of Gods free grace and love, were as odious at the firſt, as ever *Martin Luther* was in his time, yea, and ſtill are too many that remaine of *R. H.* his mind, for he doth what he can to diſgrace the teachers of it, ſtill by his Calumniations, as may plainly appeare in his Booke *Pag.* 9. and they can hardly forbeare bringing in *Moſes* Law of workes, in *Moſes* way of adminiſtration, whereas we are only under the Law

to Christ, 1 *Cor.* 9. 21. If it were not so, why do they so raile against Gods people, under the name of *Antinomians.*

He saith, *We object and say your Ministers are Antichristian, for they were called by an Antichristian power, therefore it is not lawfull to heare them.* He answers, *that must be proved first which you say, &c.*

I answer, had *R. H.* been indeed but a *True Guide*, he would have been punctuall in proving this point especially, it being the chiefe point in difference betwixt us, and the maine thing he aimes at in his Book, as I said in the beginning; but certaine it is, the man was at a stand here, and was faine to be of a good beliefe, and take things upon trust, and would have others do so too; but observe the way he takes to prove the point, and to answer the objection; he goes foure wayes, and all wrong, for he brings not one proofe of Scripture positively to prove his Ministers lawfull. But

First, *He puts us upon negative proofes.*

Secondly, *He compares them with other teachers.*

Thirdly, *By two fabulous similitudes of a Cooke and a Clarke.*

Fourthly, *By answering three questions.*

So that here is not one rule from Scripture to prove it, and so he makes himselfe a seducer, in his first answer to the last question, *Page* 5. of his Booke. Wherefore I answer: To the first of his foure things I have in a sense answered already, by declaring the necessity of a mans proving his practice positively by Scripture, which holds forth a rule for all lawfull practice, and not to require negative proofes from others, for that is not Gods way.

To the second thing, where he compares them with other Teachers, I suppose he meanes Teachers by vertue of Office, and so we have none of any higher calling then *R. H.* when he himselfe teaches; but if he will rightly compare his Ministers, to find whether they are Ministers of Christ, or of Antichrist, let him go to Scripture-patterne for all inward and outward qualifications for Christs Ministers or Pastors, according to that, *Isa.* 8. 20. *To the Law and to the Testimony, if they walke not according to this rule, it is because there is no light in them:* For what the Prophet saith of speaking, I may say of practice: and 1 *John* 2. 24. *Let that therefore abide in you* (to be practised certainly) *which ye have heard from*

from the beginning, if that abide in you which ye have heard from the beginning, ye shall continue in the Son, and in the Father; now this is a way without exception.

To his third thing, verily one similitude hath as much authority as another; therefore consider, that as it is not lawfull for any person without commission and authority from the King, to use and apply the Kings Seale to convey any assurance in worldly matters, even so it is not lawfull for any man having no calling or commission from Christ, to take upon him the administration of such Ordinances of Christ, that never were administred by any without such calling and commission from Christ.

To his fourth, which is by asking three questions, to which I answer by asking them other questions.

First, whether the inward call without the outward be sufficient? or whether God joyned not the inward and outward together, to make it a sufficient call?

Secondly, Whether God allow of any calling besides his own, whether inward or outward? and whether either of these allowed of by God, being corrupted, whether then it be Gods or no?

Thirdly, Whether there be any difference betwixt a man that hath a corrupt calling to an Office not warranted by God, and a man that hath no calling to an Office? but suppose he that hath a corrupt calling, and he that hath no calling, should preach by vertue of a true calling before they have it, should I be guiltlesse, and yet contantly by my presence and practice allow of that which God allowes not of? should not I be guilty of all corrupt Officers standing ever since the time of Antichrist? and so come under that Sentence of Christ, *Luke* 11.48. *Truly saith he, ye beare witnesse that ye allow the deeds of your Fathers*: and doth not *a litle leaven leaven the whole lump*, being unpurged, 1 Cor. 5 6,7. or may some corruption be let alone unpurged, or may we in some things be guilty of allowing the deeds of our Fathers, and not in others?

To conclude, If men may remaine lawfull Ministers, notwithstanding their corrupt calling from men, and cannot as *R. H.* saith, corrupt the Word of God? Whether are not they lawfull Ministers that have their calling in the Church of *Rome*, and so may lawfully be heard?

But marke how he reasons; *Why*, saith he, *were not* Martin

 Luthers

Luthers *workes rejected but embraced.*

Answ. Why? must *R.H.* needs be allowed a true Minister of those that embrace his Booke? Do but take notice here how he also labours to justifie the Popish calling which I made mention of, for *Luther* had his outward calling there.

Next he brings in *Balaam* a false Prophet, to prove a true Minister, *Num.*23. 21. but as *Balaams* speaking some truths from the mouth of the Lord made him not a true Prophet, even so many truths delivered by others, doth not make them true Ministers; for *Balaam* had as good and better will to curse than to blesse Gods people, he was very desirous to make them miserable for filthy lucres sake, even as there be many in these daies too like *Balaam* in this, witnesse their railing Bookes and Sermons against Gods people, as if they were unwilling they should live in the world by them, but it is but the old Antichristian practice. *Rev.*15.17.

In his *last Page* he pleads earnestly for, and encourages people to the Ministry of the Word, and so do I also, but that is not the difference betwixt us; but our difference lies here; he would have people beleeve the true Ministery to be no where else, but with them in their way, as if they only had this *open doores* he speaks of, *Rev.* 3. 8,10.11.12. (he leaves out the 9 *verse*, for feare it would have beat hard upon his quarters) but certainly the *Word of God* in the publike Ministry, as he calls it, neither *came to them only*, *nor from them only*, 1 *Cor.*14.36. Besides, he must first prove his Church and Ministry to be the *Philadelphian State*, before he lay claime to *the open doore*, for that is the *Philadelphian* Churches promise, for each Church had its peculiar promise, as may be seene, *Rev.* 2,3. *Chapters.* And truly, I conceive *R.H.* to be yet a stranger to the glory of this *Philadelphian State*, but I desire that both he and I may see the right sense of that place, who they are that God hath or shall betrust with that *open doore*, but sure I am, it is *a doore* to the new *Jerusalem*, and not the old, nationall, earthly one.

These things I thought good to returne in answer to *R. H.* his *True Guide*, in the behalfe of our selves and others, for our just vindication, and desire the Lord to indue him, and the rest of our opposites, with the spirit of Christian wisdome, moderation, and peace, and for this purpose let them mind that experimented Counsell of *Gamaliel*, *Acts* 5.35. *Take heed to your selves what*

ye intend to do as touching theſe men, and ſo *ver.* 38, 39. *Refraine from theſe men and let them alone, for if this Counſell or worke be of men, it will come to nought, but if it be of God, ye cannot overthrow it, leaſt happily ye be found even to fight againſt God:* Let them I ſay, conſider theſe things, that ſo we may live at peace by them, and they by us, untill the God of peace, truth and love draw up all the Saints to himſelfe, in him who is truth it ſelfe, the Lord Jeſus, by a fuller making out of Truth ſo long obſcured, that ſo we may become one in Truth, and in the meane time one in peace and love; and this ſhall be the conſtant deſire of him, who earneſtly follows after the enjoyment of Peace, Truth and Love, in one Lord Jeſus Chriſt.

FINIS.